

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

AUGUST 1957

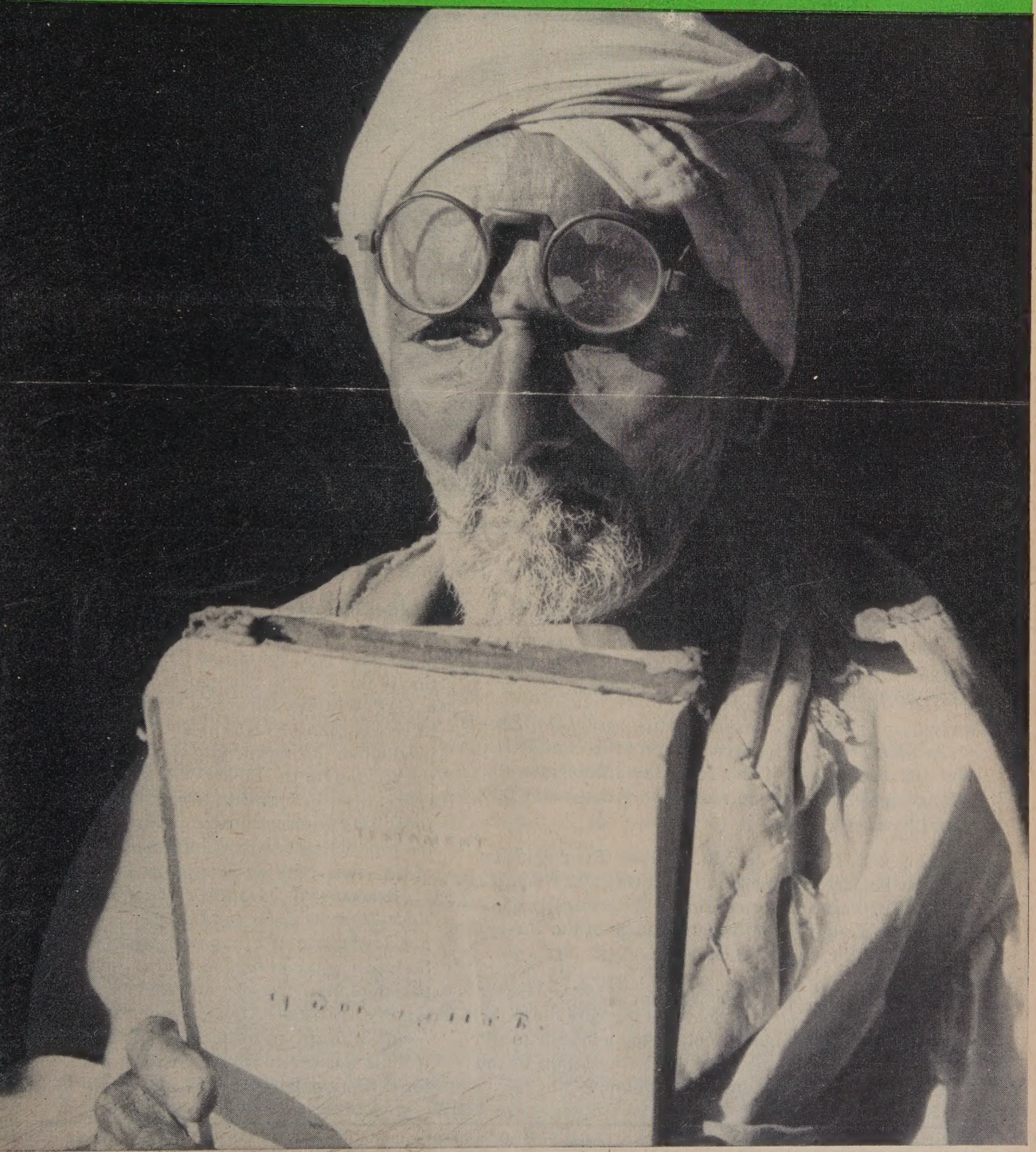
Vol. 102, No. 6



BIBLE
SOCIETY

Recovery

THE GARDNER LIBRARY
BRUNSWICK, N.S.



Blaise Leval

The 141st Annual Meeting

ON THE afternoon of May 2 officers, members and friends of the Society gathered for the 141st Annual Meeting in the Chapel of the Fifth Avenue Presbyterian Church on 55th Street, New York. President Daniel Burke was in the chair. Devotions were conducted by Rev. Dr. Edgar F. Romig, Chairman of the Committee on Versions.

Reporting for the Nominating Committee, Mr. Alan T. Schumacher presented the names of Dr. Barclay Acheson, Hon. O. D. Williams and Messrs. Sophocles N. Zoullas, and Archbold van Beuren, who were elected new members of the Board of Managers, and of Mr. Charles P. Taft of Cincinnati, Ohio, and Mr. Harvey S. Firestone, Jr., who were elected Vice Presidents.

The following were re-elected members on the expiration of their term: Messrs. Orrin G. Judd, H. A. Clinkunbroomer, H. R. Bowler, Robert R. Diefendorf, Mrs. Jesse M. Bader, Eugene Exman, John H. Ryder, Manual Kulukundis and Fred Schurmann.

On recommendation of the Board a group of translators and executive secretaries of four of the younger Bible Societies who had rendered important service to the cause were elected Honorary Life Members of the American Bible Society. (See below.)



Following the Annual Meeting the Board of Managers tendered a dinner to Dr. North on his retirement. With Mrs. North he here chats with Mr. De Louis, a long-time employee of the Society

In behalf of the Board of Managers, Vice President John J. Leu presented its *Report*, which was approved by the meeting. Treasurer Darlington demonstrated the hand-turned phonograph which, it is hoped, will be valuable in bringing the Gospel to illiterates. Dr. Ralph Mortenson, recently returned from the Far East, reported encouragingly on the work among Chinese in Asiatic countries outside of mainland China. Secretary Paul A. Collyer, who had just returned from the Near East, made

the address of the occasion, reporting with clarity the complex changes which have been coming over that area and their effect on the Bible cause. The meeting adjourned with the benediction by Secretary North.

The Society Appoints Honorary Life Members

MISS MARIANNA SLOCUM, *Missionary of the Wycliffe Bible Translators in Mexico*, in recognition of her translation of the New Testament into the Tzeltal language and her devoted service to the Tzeltal Indians.

REVEREND FERDINAND DREBERT, *Missionary of the Moravian Mission in Alaska*, in recognition of his completion of the translation of the New Testament into the language of the Eskimo along the Kuskokwim Bay and River in Alaska.

MISS FAYE E. EDGERTON, MR. TURNER BLOUNT, MISS FAITH HILL, MR. GERÓNIMO MARTÍN, *of the Wycliffe Bible Translators*, in recognition of their translation of the New Testament into the language of the Navajo Indians in the United States.

REVEREND ANTONIO DE CAMPOS GONÇALVES, *Minister of the Methodist Church of Brazil*, in recognition of the contribution of his mastery of Portuguese style to the achievement of the newly revised translation of the Bible for the people of his great country.

REVEREND DOCTOR PAUL WILLIAM SCHELP, *Missionary of the Lutheran Church, Missouri Synod*, in recognition of his large contribution to the newly revised translation of the Bible in Portuguese.

MR. G. P. KHOUW, *Secretary of the Indonesian Bible Society*, in recognition of his skill and courage in Scripture production during the late war and his leadership in the creation of the Bible Society he serves.

REVEREND IM YOUNG BIN, *General Secretary of the Korean Bible Society*, in recognition of his faithful devotion to the production and distribution of the Scriptures and of his courage in the face of peril and hardship.

MR. PREMANAND MAHANTY, *General Secretary of the Bible Society of India and Ceylon*, in recognition of his fine leadership of a national Society responsible for Scripture production and distribution among a great nation of many peoples and tongues.

REVEREND EWALDO ALVES, *General Secretary of the Bible Society in Brazil*, in recognition of his wise direction of a Bible Society confronted with a great opportunity for exceptional growth and influence.

Bible Society Record

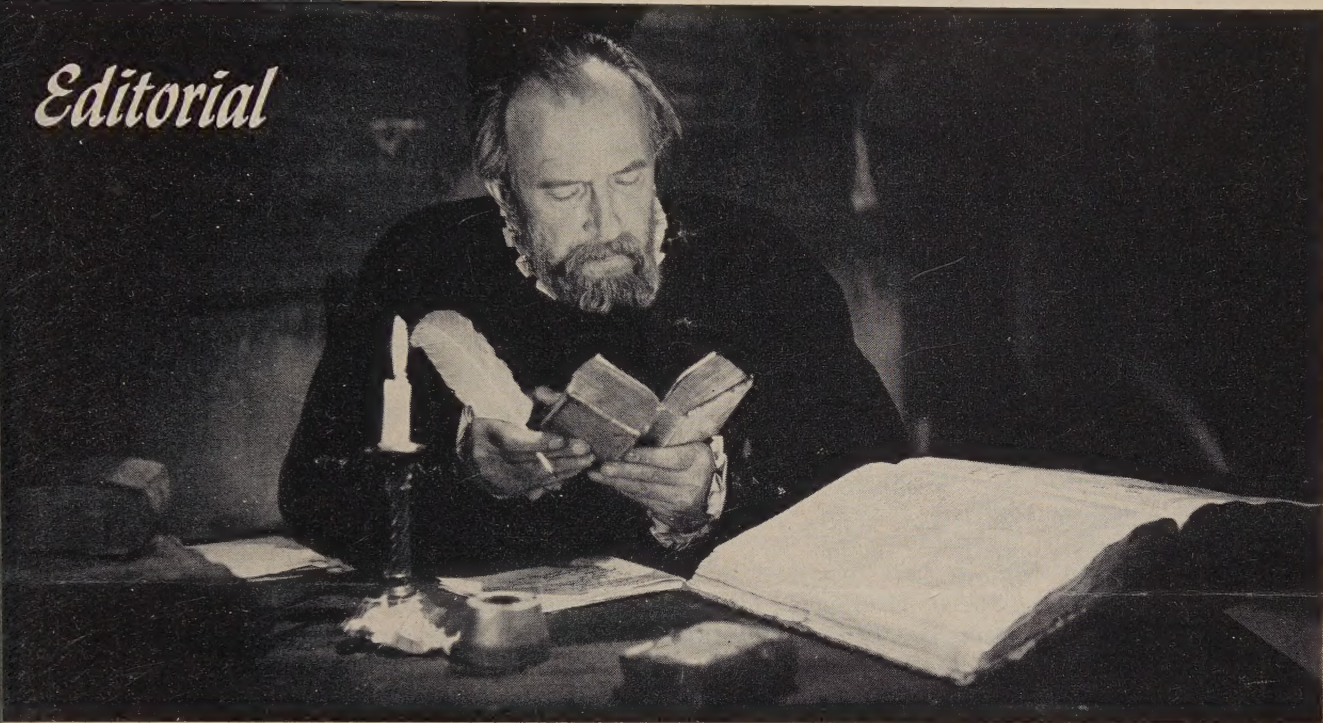
A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 102

AUGUST · 1957

NUMBER 6

Editorial



"Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Revelation 21:5

THE MIRACLE OF THE WORD

QUITE some time ago Dr. E. V. Rieu, scholar and editor of the Penguin Classics, was interviewed on a British radio program. When asked by the host of ceremonies why he had translated the Gospels for the Penguin Classics, Dr. Rieu simply said, "My personal reason for doing this was my own intense desire to satisfy myself as to the authenticity and the spiritual content of the Gospels and, if I received any new light by an intensive study of the Greek originals, to pass it on to others. I approached them in the same spirit as I would have approached them had they been presented to me as recently discovered Greek manuscripts, rather like the Old Testament manuscripts which were found in the cave in Palestine. That is the spirit, to find out new things." Then he said, "May I add one little story? My son, who is a leading layman in his church, when he heard his father had undertaken this tremendous task, made a rather amusing remark: 'It'll be very inter-

esting to see what father makes of the Gospels; it'll be more interesting to see what the Gospels make of father.' "

That, of course, is always the point of the matter, the relevant question of all our Bible study, whether it be for devotion, worship, education, missionary and social outreach or daily living—what does the Gospel story make of us?

The question can only be answered, when the Book by our side, the Bible is read daily with great expectations of discovering the Christ to serve, the way to walk, the truth to believe and the life to live.

Such great expectations can only be surpassed by the actual experience of the Living Word in the heart and mind of the reader. As Dr. Rieu put it, "My work changed me, and I came to the conclusion that these works bear the seal of the Son of man and God. And they are the Magna Carta of the human spirit."

—James Z. Nettinga



THE FOUR R's FOR AFRICA

READING the Bible is not the same thing in Africa as it is in the United States. An American learns to read because reading is a part of growing up and a part of everyday, normal life. He cannot really be a typical American without reading. Reading the Bible, then, is closely related to a very normal, common skill.

This is not the picture in Africa. The African who can read is in a minority. His neighbors do not read, and by the very fact of his reading he is placed in a conspicuous, unusual position. Because reading is not "the normal thing," the function of reading is vastly different from what we here expect of it. To some Africans the function of reading is nothing more than something expected of Christian people. A person is converted, joins the church and learns to read; reading the Scriptures has religious value and perhaps gives the reader a sense of religious accomplishment, but this does not extend necessarily to any other part of his life. He usually feels no need for reading anything else.

On the other hand the function of reading is to many an African simply to get ahead in the world of the white man's ways. It is his door to advancement, to learning Western culture and to getting positions which carry "Western" prestige. To such an African, learning to read his own language is not nearly so important as learning to read the local colonial lan-

guage, whether French, English or Portuguese.

Furthermore, to many Africans reading is a children's activity. Children go to school, some of them, and learn to read in school. They may learn to read their own tongue or the colonial tongue, depending on the policy of the government; but at any rate they are children. In such a situation their parents do not know how to read, and reading is not conducted as an adult activity. When the children leave school they stop reading because reading is not something that adults do. They have never been taught to feel the need of reading as adult citizens.

For the most part in Africa there is no reading for reading's sake, for entertainment's sake, or even for information except as information helps toward goals of "Western" advancement.

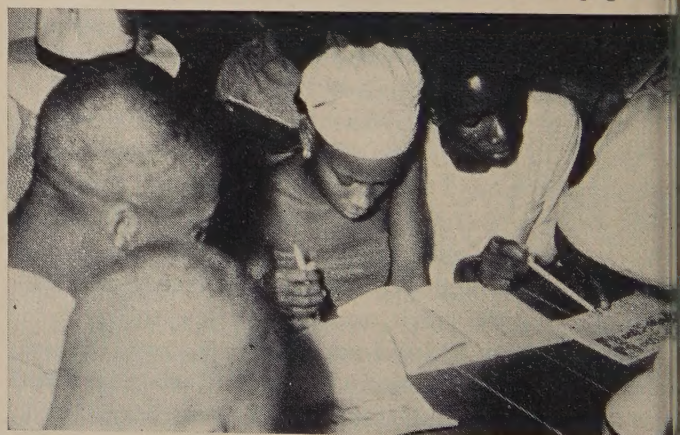
If people are going to be truly taught to read the Scriptures, these cultural factors are going to have to be dealt with. Christian literature programs develop very slowly in most parts of Africa. This is a source of concern to many missionaries and many missionary agencies. If, however, we are really going to deal effectively with the problem of the Africans reading the Scriptures, we must also deal with the problems of the total meaning of reading in African thought and society.

Dr. Wesley Sadler of the United Lutheran

(Continued on page 90)



This Loma-speaking man in Liberia is reading to his delighted friend from the weekly newspaper printed in his language



In Liberia Dr. Sadler's literacy program is spreading

THE GOSPEL OF MARK IN

“Pidgin English”

“NEO-MELANESIAN” is a rather uninteresting name for a language. “Pidgin English” is much more intriguing. “Pidgin” was all right for a trade language and for quaint quotations. But for a translation of part of the Bible we should have a name with more dignity (in spite of the fact that the Scriptures have been published in such languages as Black Miao and Hog Harbour Santo).

Wherever English traders and planters have had to communicate with local inhabitants of many vernaculars—in West Africa, in China, in Australia, in Melanesia—a queer but useful form of speech has developed. It has proved itself so satisfactory a means of communication in its own field that nationals of various tongues have used it among themselves. Based primarily on English, it has taken slightly different but definite forms in different areas. In Melanesia it has become very firmly established, but the Bible Societies have not felt it was a language really “worthy” of Bible translation.

For years letters have come to the Bible House asking about Scriptures in Pidgin English. Amusing translations have been reported, but correspondence has never succeeded in bringing to light any printed Bible texts. All our inquiries have run into dead ends or have remained unanswered.

During World War II, however, under the auspices of the American Council of Learned Societies and of UNESCO, Robert A. Hall, Jr. of Cornell University had opportunity to study these forms of speech from a modern linguistic point of view. He has shown that they have definite and individual linguistic or grammatical structure, inflection, vocabulary and other characteristics of “language.” “Pidgin” is now recognized by administering governments as a sound

means of instruction in schools, for radio, for literacy and general communication. A uniform system of orthography is being developed. But its name now is the more dignified “Neo-Melanesian.” In 1955 a translation of the Sunday Gospels of the Roman Catholic Church was published for use in New Guinea; and now the Gospel of Mark, translated by the Rev. A. P. H. Freund of the Lutheran Mission, has been published by the Council of the British and Foreign Bible Society in Australia.

Some of the words look queer because they are spelled to represent the way in which the Melanesians pronounce them—slev (slave), wit (wheat), bilif (belief). The title of the book is “Gud Nius Mark I Raitin” (Good News written by Mark). Possession is indicated by “bilong,” so Mark 1:1 starts out “Gospel bilong Jesus Christ, Pikanini bilong God” and in verse 6 John’s clothing is described: “Klos bilong John ol i wokim long gras bilong Kamel.”

There is a church community of 150,000, of whom 50,000 are literate, who are potential readers of this little book. To thousands of people in New Guinea and the islands to the east and south the following passage, which to us may look almost ludicrous, speaks deeply: (Mark 1:3)

“Redim rod bilong Lord, mekim olgeta rod bilong Em i stret.”

Margaret T. Hills

With the Migrants Along the Border

By RICHARD E. WEST

"WHEN I was a girl, I walked many miles to farm homes, soliciting support for the British and Foreign Bible Society in Canada. Little did I realize that some day I would be on the receiving end of far greater support from the American Bible Society."

It was Mrs. Frank H. Melbourne speaking. She and her husband, both raised in Canada, have served as missionaries in Spain, Honduras and Panama. They returned to work in the United States only when ill health forced them.

"But we are still foreign missionaries," Mr. Melbourne explained as he talked of their ministry for the Baptist churches among the Mexican nationals around Yuma, Arizona. "We serve a people who are here in the United States for a short time and then return to their homes in Mexico. Our contact with them is so brief, we must make every moment count. Even with those who make no decision a Bible can be a continuing missionary, speaking to them after they have returned home. We have many evidences of the influence of such Bibles."

He then told of one man who had received a Bible a year before, but his relatives had insisted he leave it with them, since he could get another when he came to work in the harvests this year.

As many as half a million men have come across the border under contract to work in the lettuce, carrot, melon and cotton harvests. Most are concentrated in the southwestern part of the country, having come from every part of Mexico. Most of the men are very receptive to the Christian message, listening with rapt attention as the missionary speaks. The Melbournes personally talk with thousands of men in forty-two separate camps. Because this work cannot eventuate in a church; it requires a different type of ministry. Some Portion of Scripture is pro-

vided as a gift to each one. An enclosed statement indicates that this is but a Portion of the whole story of Christ, so the men ask for more when they have completed reading the Gospel.

Since the men are all working, the Melbournes believe they should pay for their Bibles when they are ready for one. This places an obligation on the men to get their money's worth by using the Bibles. In the past year the Melbournes have placed over 6,000 Gospels, over 500 Testaments and over 400 Bibles in the hands of receptive men.

One would like to follow each man and his Bible back to his home. But only God knows the changed lives, the foundling churches and the joys which have resulted. In some cases the results are known, and they are glorious!

Señor Torres of Ramos, San Luis Potosí, Mexico was not a migrant, but he secured the Melbournes' address from a friend and wrote, "Can you please help me? I am in misery, waiting and wanting to know how to be saved and be a true Christian, and nobody has told me." The same day Mr. Melbourne wrote Señor Torres a long letter explaining the meaning of salvation and informing him that a Testament was being sent. After a series of heart-searching letters, imagine the joy of these missionaries as they read: "I have been reading the New Testament and am more and more satisfied with what I have been reading. I am one with you with all my heart and give most sincere thanks to our Saviour. . . ."

The Society is happy to supply the Gospel Portion and share in the cost of Bibles and Testaments, not only with the Melbournes, but with many others working with the migrants. The result is that the Bible is becoming alive and personal to many who live and work on both sides of the border.



These migrants from Mexico listen with rapt attention as the missionary speaks to them. Since they will not have a church to sustain their interest, the Scripture Portions that are given them are very important

What the Bible Has Done for Korea

By DALE BIN CHUNG



THE BIBLE was first brought to Korea in 1866 by a missionary from Scotland, Rev. R. J. Thomas. He had first gone to China; but having heard of the need in Korea, he embarked for Pyongyang in Korea on the American trading ship "General Sherman." On its arrival the ship's crew were mistaken for foreign invaders; the ship was attacked and burned. The Bibles Mr. Thomas brought were, of course, Chinese Bibles, but any educated Korean in those days could read Chinese. Before he was killed by a Korean soldier Mr. Thomas was able to distribute some of the Bibles he had brought.

The year 1882 marked a milestone in the history of the Bible in Korea, for it was during that year that any part of the Scripture was translated into Korean.

In 1885 the first American Protestant missionary arrived to distribute the Scriptures to the people in their own language.

The Bible in their own tongue imparted to the Korean people a dynamic faith. During the long Japanese occupation of Korea (1909-1945) her people were imprisoned and persecuted because they would not adopt Shintoism. During this period many Korean Christians died rather than deny their allegiance to Jesus Christ. Because I would not break the great commandment "Thou shalt have no other gods before me" I was imprisoned at that time.

Following the liberation from Japan many people in the north moved to South Korea because they wanted to live in the free world, where they could practice their faith unmolested.

During the war of 1950-53 Korean Christians were again persecuted, this time not by the Japanese but by the Communists. This persecution was of course severest in North Korea, causing thousands more to move to the south, with the result that the

nation—now divided by the Thirty-Eighth Parallel—has twenty-one million living in South Korea and only nine million in North Korea. The population was formerly divided almost equally between the two sections.

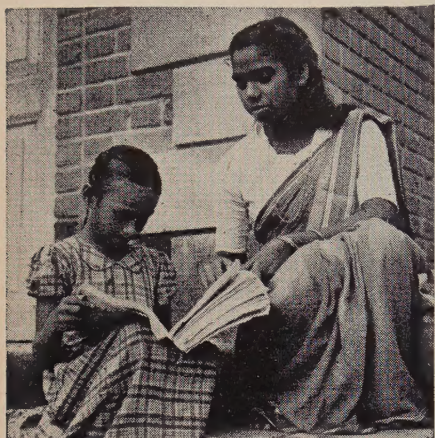
The Communist persecution so strengthened the faith of the Korean Christians that the young church is now making a clearer and more dynamic witness of its faith.

The Korean Bible has also imparted a marked spiritual power to the nation's military personnel. Nine years ago it was my privilege to organize the Chaplains' Corps of the Korean Armed Forces. Since then the number of active Christian chaplains has greatly increased, and they are all deeply indebted to the American Bible Society for providing them with the many Scriptures with which they have been able to supply their men both during and since the Korean conflict. Provided with this instrument of spiritual power, the chaplains were able to do more effective work, until now fifteen percent of the military are Christians. This compares quite favorably with the civilian population, of which only five percent is Christian.

This is all most encouraging when one realizes how short a time Christianity has been in Korea. So I am happy for this additional opportunity to thank the American Bible Society for supplying God's Holy Word, the unfailing source of spiritual power, to both the military and to the civilian population.

These paragraphs are from a moving address given by Chaplain Chung at the Bible House in New York last spring. Mr. Chung is Chairman of the Joint Chiefs of Chaplains in the Korean Armed Forces.

"... the word is very nigh unto thee, in thy

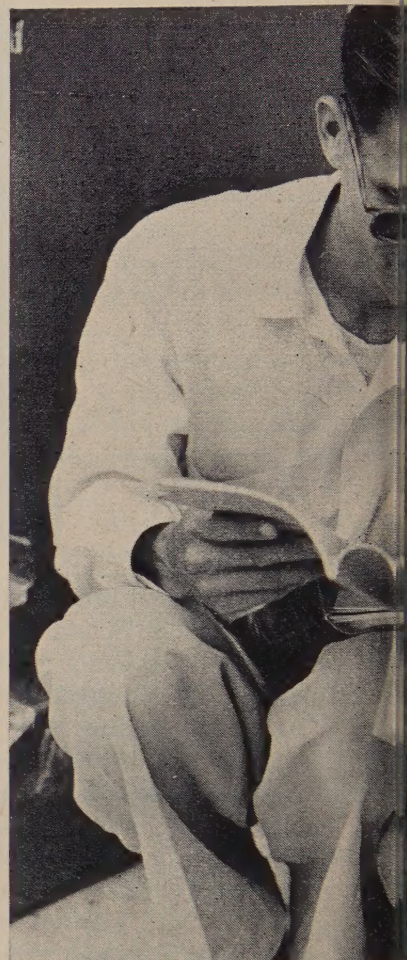


India

Leon V. Kofod



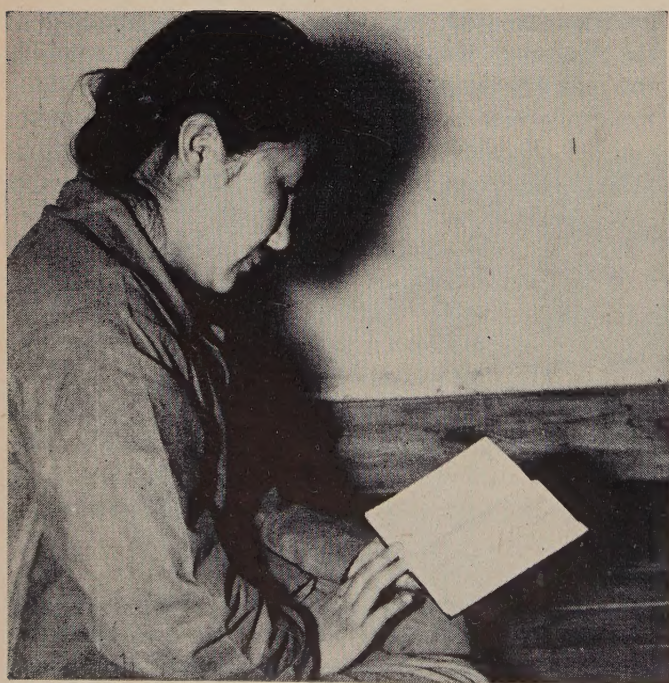
United States



Thailand



Mexico



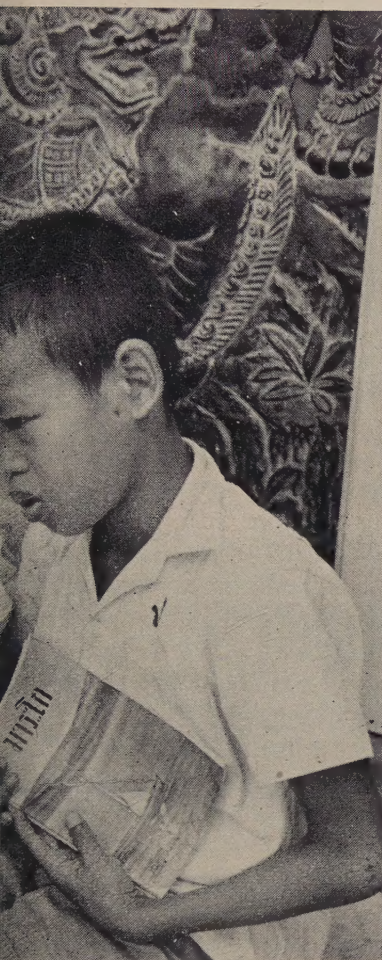
Korea



Portuguese West Africa

and in thy heart, that thou mayest do it"

Deuteronomy 30:14



Leon V. Kofod



Guatemala



Bolivia



Japan



Leon V. Kofod



French Cameroun

BIBLE ON THE ISLAND

"BIBLE ON THE ISLAND," a dramatic filmstrip in color, is a true story from Okinawa which demonstrates the power of the Word of God to change lives.

During the war a chaplain and a patrol of American soldiers came upon a tiny village called Shimmabuke and learned a new lesson in Christianity. Forty years before, a missionary had stopped at Shimmabuke, left a Bible and gone on. From this Book the people found not only an inspiring Person to love and serve but also sound precepts on which to base a society. This new filmstrip graphically describes the resulting changes in the little village on the Island.

51 Frames with 33- $\frac{1}{3}$ RPM Record (14 min.) Price \$6.00.

51 Frames with reading script (12 min.) Price \$4.00.

Please send orders to the Audio-Visual Department, American Bible Society, 440 Fourth Ave., New York 16.



THE FOUR R's FOR AFRICA

(Continued from page 84)

Mission in Liberia has been working out a gradual solution to this problem among the Loma people. Dr. Sadler's translations of the Gospel of Mark are part of a total long-range program which is making literacy functional in Loma society. Only adults are taught to read. Every opportunity is taken to make Africans feel that reading is an activity which is important for adults everywhere. The program is based on a careful analysis of the Loma language and an efficient writing system; it has been developed through an elaborate program of literacy, with use of forty or more literacy teachers spread over Loma territory. It reaches its climax in the production of a steady stream of Loma literature—ranging all the way from the weekly mimeographed newspaper through booklets on various religious and practical subjects appearing twice a month to books of the size of a Gospel, a catechism or the Story of God. Dr. Sadler is always alert to find out what seems relevant to African thought and what means he may use to make the Loma people feel that reading is important.

In this setting the Scriptures take a functional place. They are not something esoteric to be memorized and somehow to give supernatural power in a magical way, but are the capstone of a program through which knowledge comes through reading. Thus literacy becomes a means of evangelism, and the Scriptures take their rightful place at the center of an African Christian's development and thinking.

—William A. Smalley



IN THE accompanying picture Mrs. Lewis E. Ryan, a former missionary of the Christian and Missionary Alliance in French West Africa is presenting to the Society's Librarian, Miss Margaret T. Hills, a leather-bound copy of the New Testament in the

Malinké tongue. Secretary Holmgren looks on. Malinké is a trade language used throughout French West Africa. Mrs. Ryan recently presented to the Society a generous donation in memory of her late husband. The Rev. Lewis Eugene Ryan, following almost forty years on the mission field, died in retirement in 1955.

The story of this translation, like that of others among primitive peoples, is one of long, arduous toil by missionaries and tribal helpers. The entire New Testament was first made available in mimeographed form in 1935. In 1938 following seven months of consecrated labor, in which Mr. Ryan was one of the faithful workers, the entire New Testament was revised. The new manuscript was sent to the American Bible Society and copies of the published book were sent to the field as completed. This first edition of the Malinké New Testament had been exhausted by 1955 and Mrs. Ryan's gift covered a large part of the cost of a new edition. The task of keeping the Gospel before the people never ends.

Stories in Pictures . . .



WITNESSING FOR CHRIST: This Chinese Christian leader is addressing a youth group somewhere in Southeast Asia, that strategic area where Secretary Mortensen has been active in encouraging the use of the Scriptures.



WASHINGTON PILGRIMAGE PRESENTATION: Sec. Bennett of the Washington City Bible Society honors with gift Bibles founders of the Washington Pilgrimage of Churchmen. Left to right: Sec. Bennett, Dr. R. Richard Renner, President of the Pilgrimage, and Mrs. R. Percy Priest, widow of the late Congressman. Judge Youngdahl, right, former Gov. of Minnesota, presided.



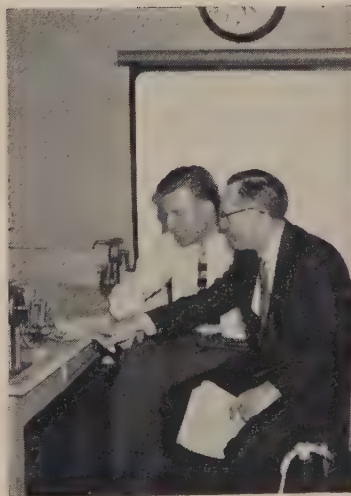
HUNGARIAN REFUGEES RECEIVE BIBLES: Escaped freedom fighters, now in St. Michael's University in Winooski, Vermont, receive Hungarian Bibles. Right center is Mrs. A. Nuquist of the Burlington Social Action Committee, and extreme left Rev. W. H. Hollister, pastor of Christ Presbyterian Church, Burlington.



WHERE MONEY IS SCARCE: Eggs, brooms made of rice straw, and other farm produce enabled these church members to purchase Testaments. Picture taken in the new Bible House in Seoul, which has recently risen on the ruins of the one burned to the ground during the Korean War.



THEIR FIRST NEW TESTAMENTS: Two of a large number of newly baptized believers at the McKean Leprosy Colony with Thai New Testaments presented by the Rev. Mr. Puang of the Church of Christ in Thailand.



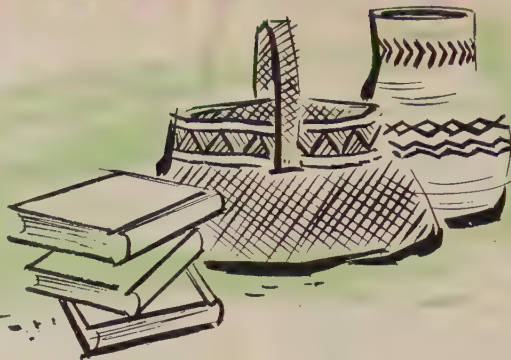
NEW TRANSLATION FILM: Secretaries Nida and Nettinga at end of a day on the set. The film describes problems of Scripture translation.



COLPORTAGE IN JAPAN: Since practically everyone in Japan can read, colporteurs approach any group they find and thus distribute thousands of Scriptures now available in the colloquial form.

a page for children

Sequoyah and the Cherokee Alphabet

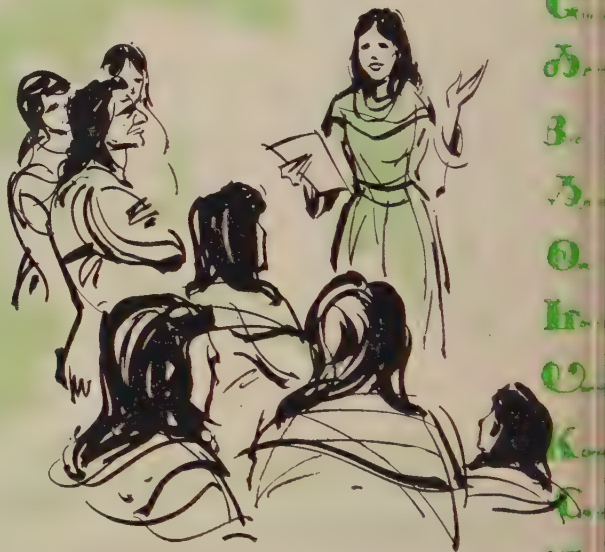


Sequoyah was a Cherokee Indian who lived in Tennessee over a hundred years ago.

He knew about books, which he called "talking leaves"; but there were no Cherokee books. Sequoyah wanted to find a way to write Cherokee. He heard eighty-five sounds in the Cherokee language, and he drew a letter for each sound. He found some letters in an old English spelling book, and he made up the rest.

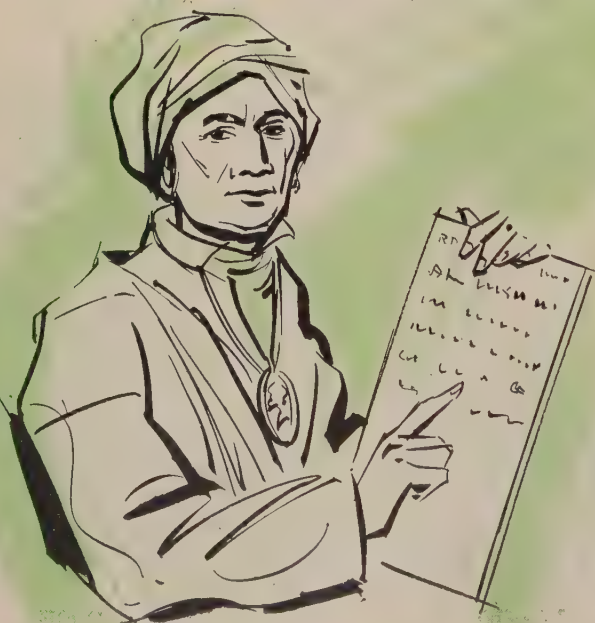
Then he taught his alphabet to A-yo-ku, his daughter.

People laughed at Sequoyah for wasting his time drawing funny marks. So Sequoyah wrote a letter in Cherokee and sent it to A-yo-ku. When the Indians heard the little girl read the letter, they



wanted to learn Sequoyah's alphabet too. Soon the Cherokee had their own "talking leaves"—the New Testament.

The American Bible Society has just printed the Cherokee New Testament for the sixth time for Indians who still read God's teachings in Sequoyah's alphabet.



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By-Lines on the Bible

IN his report on the Formosa Translators' Conference, Mr. G. Henry Waterman made the following remarks concerning his observation of the translator Mr. Ralph Covell and his Sediq helper as they prepared the basic translation of a part of the nineteenth chapter of Acts in his dialect:

"I was very well impressed with Mr. Covell's procedures. All of their discussion is in the dialect. The helper first prepares a rough translation from Japanese into Sediq, while Mr. Covell prepares one from Chinese and English. Then they discuss the meaning and translation of each verse thoroughly. Mr. Covell is very careful to let the Sediq helper make the final decision as to sentence structure. The draft thus prepared is later submitted to a committee of five, one of which knows no other language but Sediq, his part being to judge the style of the translation. I believe that Mr. Covell is following sound principles of translation."



THE Hongkong Bible House recently listed new editions of Chinese Scriptures which are now in preparation in Hongkong: (1) Chinese Gospel Portions in attractive format; (2) the Illustrated Gospel of St. Mark; (3) the New Testament with text divided across the middle; (4) a new Pulpit Bible edition; (5) a bilingual New Testament.

THE Rev. Donald M. Wilson, minister of the First Congregational Church of Flat Rock, Michigan, recently wrote:

Last week, in our Vacation Church School, the Junior High class studied a course on the Bible. We undertook as a project the writing and printing of a magazine with a special issue on the Bible, "The Light of the Ages," simulating a popular magazine published in the year 2000 A.D. On the last two days of the school, which took ten days altogether (two hours each day), we printed and sold copies of the magazine, telling buyers that all profits would go to the American Bible Society. We printed over 400 and sold all but a few. Our price was 10¢, but many people gave more than that. Enclosed is a money order for \$40.70 representing our profits. We want you to use this for your work in any way that is needed.

The youngsters showed a great deal of enthusiasm, and enjoyed working with them. The project of contributing to your Society spurred them on to a successful conclusion of their work. The class had fourteen girls and two teachers.

MRS. BURTON ST. JOHN of Berkeley, California recently requested from the Society a Hungarian Bible to give to Eugene Papp, a leader in the Hungarian revolt of last fall, who fled to the United States and settled in her community, where he has living quarters, a job, a church home and friends. He is studying English in preparation to entering the University of California.

BIBLE SOCIETY RECORD

Mrs. St. John enclosed the following letter received from Mr. Papp, written not only in chaste and beautiful English but in equally beautiful handwriting:

"Today I received the Hungarian Bible that you sent me.

"For this kind gift my thanks and gratitude to you.

"I am very happy to have your friendship. I will not forget it.

"The reason we have chosen your country is simply this: we want to live in freedom, in peace and to keep alive constantly the interest and sympathy of the American people toward our national aspiration—full freedom and full independence for the Hungarian people.

"I do sincerely hope that a true and lasting friendship has been established between you and us.

"Finally, I speak from my heart when I tell you: thank you very much."

SENIOR Chaplain F. D. Hewitt, Jr. of the U. S. Naval Hospital in San Diego, California recently wrote:

"We are in receipt of your letter of recent date informing us that you are sending 1,000 Gospels for our use at this hospital.

"Our literature distribution program is expanding rapidly, as we have an average patient load of 1,800 daily; and we are opening a new 1,000-bed surgery building in January. We find that your editions of the Gospel fill an excellent need here at the hospital.

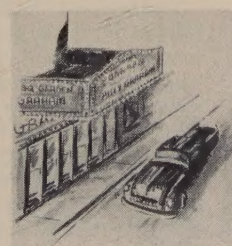
"I am certain that the terrific response with which our patients are receiving your publication will adequately justify your extra efforts on our behalf.

"May God's countenance continue with you and your work."



ON a Saturday afternoon early in the Billy Graham Crusade in New York City Mr. Mark Taylor of the Translations Department received an urgent telephone call from one of the workers. An unprecedented demand for foreign-language Scriptures had depleted their stock, and in addition to the more commonly used foreign languages their immediate needs for that evening were for Scriptures in languages rarely requested in the United States, such as Estonian, Ukrainian, Yiddish and Arabic—plus a Bible in Moon for a blind person.

Although the Society's offices are closed Saturday afternoon, Mr. Taylor reached Mr. Ramsey, the office manager of the American Bible Society's Headquarters Depository after 21 phone calls. Mr. Ramsey was happy to cooperate, and the two men met at the depository. They were able to fill the whole order, and Mr. Taylor delivered the Scriptures to Madison Square Garden about a half hour before they were needed.



Announcements . . .

Bible Society Record

Published Continuously Since 1818
A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES
Address correspondence to the
Managing Editor
450 Park Avenue
New York 22, N. Y.



Vol. 102 AUGUST 1957 No. 6

April Meeting of the Board

A Meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, April 4, 1957 at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The Rev. Dr. Howard Clark Kee was elected a ministerial member of the Board.

The 141st Managers' Report, entitled "The Positive Answer," copies having been sent in advance to all members of the Board, was approved, subject to editorial modification, for presentation to the Annual Meeting on May 9.

It was reported that the Society distributed in the United States during the year 1956 a total of 7,999,823 volumes. The Society sent out to the blind in the United States during the year a total of 58,601 embossed volumes and Talking Book records.

An additional appropriation was made to cover Scripture grants in the flooded areas of Kentucky.

It was reported that the total circulation of the Scriptures abroad in 1956 was 7,170,235 volumes.

A shipment of 600 copies of the Ponape New Testament and Psalms to the Rev. Chester Terpstra, Ponape District, Eastern Caroline Islands, was approved. The

SUMMER ISSUES

During the summer the *Bible Society Record* is not published in May or July. Beginning with the September issue, the *Record* once again will be published monthly.

Board also approved of 1,650 Tshwa New Testaments being forwarded to the Central Mission Press, Transvaal, South Africa, and a shipment of 100 Tshiluba Bibles to be sent to The Congo Book Concern, Elizabethville, Belgian Congo, Africa.

Grants of 6,000 Bulu Bibles to the American Presbyterian Mission in Yaounde, Cameroun, and of 1,000 Malinké New Testaments to the Christian and Missionary Alliance Mission in Kankan, French West Africa, on the sale and distribution plan, were authorized.

The following texts were approved for publication: Gospel of Mark in Comanche, The Acts in Gio, Epistles of John in Mazahua, and the revised text of Acts in Tagalog.



May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, May 2, 1957, at 3:30 p.m., President Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. Carl E. Holmes.

Rev. Dr. Howard Clark Kee, being present for the first time, was introduced to the Board. Dr. Kee will serve as a member of the Versions Committee.

Dr. Nettinga, who had arrived at the Bible House on May 1 to assume his new duties officially as Secretary assigned to educational publicity, was also introduced to the Board. Rev. Aristomeno Porras was appointed Subagent Elect for Colombia as of October 1, 1957.

Secretary Collyer, having just returned from a visit to the Middle East, spoke on the work of the Bible Societies in the Bible Lands Agency, South, copies of his report on the "Present Situation and Proposals" with respect to Bible Society Work in Egypt being distributed to those present.



June Meeting of the Board

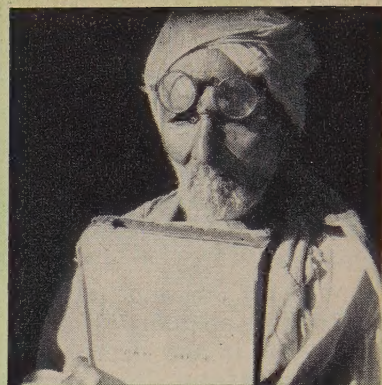
A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, June 6, 1957, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Secretary Eric M. North.

Mr. Sophocles N. Zoullas and Mr. Lowell Wadmond, being present for the first time were introduced to the Board.

It was reported that a total of 3,759,064 volumes of the Scriptures were issued from the Bible House in New York during the first four months of 1957.

It was also reported that 13,253 embossed volumes and Talking Book records were distributed to the blind during the first quarter of 1957.



About our cover: In India this old man, in spite of poor eyesight, continues to read his worn-out New Testament every day. Until the Bible Societies have been enabled to expand their work greatly there will continue to be thousands in non-Christian lands who do not have the opportunities we have to get a Bible suited to their needs, such as large type for failing eyesight or in Braille or Talking Book Records if they are blind. What an opportunity is ours to provide the Bible everywhere in the forms needed by everyone who longs to read it!

A second printing of the New Testament in Navajo was reported ready for distribution.

A special appropriation was made available for replacing Scriptures lost in the recent flood and tornado disaster in Texas and Oklahoma.

DAILY BIBLE READINGS

1957			JULY			1957		
Day	Book	Chapter	Day	Book	Chapter	Day	Book	Chapter
14	Psalms	125:1-5	23	1	Chronicles	29:9-20		
15	Psalms	126:1-6	24	2	Chronicles	15:1-9		
16	Psalms	130:1-8	25	2	Chronicles	19:1-11		
17	Genesis	4:1-17	26	Galatians	2:1-21	27	Galatians	3:1-29
18	Deuteronomy	4:24-40	28	Galatians	4:1-31	28	Galatians	4:1-31
19	Deuteronomy	32:1-7	29	Ephesians	1:1-23	29	Ephesians	1:1-23
20	Joshua	23:6-11	30	Ephesians	2:1-22	30	Ephesians	2:1-22
21	1 Samuel	2:1-9	31	Ephesians	3:1-21	31	Ephesians	3:1-21
22	2 Samuel	22:1-33						
1957			AUGUST			1957		
Day	Book	Chapter	Day	Book	Chapter	Day	Book	Chapter
1	Proverbs	15:1-33	15	Luke	23:1-26	15	Luke	23:1-26
2	Proverbs	16:1-33	16	Luke	23:27-56	16	Luke	23:27-56
3	Proverbs	18:1-24	17	Luke	24:1-27	17	Luke	24:1-27
4	Proverbs	21:1-31	18	Luke	24:28-53	18	Luke	24:28-53
5	Ecclesiastes	3:1-15	19	Revelation	1:1-20	19	Revelation	1:1-20
6	Ecclesiastes	11:1-10	20	Revelation	2:1-29	20	Revelation	2:1-29
7	Ecclesiastes	12:1-14	21	Revelation	3:1-22	21	Revelation	3:1-22
8	Song of Solomon	2:8-17	22	Psalms	139:1-24	22	Psalms	139:1-24
9	Luke	19:28-48	23	Psalms	145:1-21	23	Psalms	145:1-21
10	Luke	20:1-18	24	Psalms	146:1-10	24	Psalms	146:1-10
11	Luke	20:19-47	25	Psalms	147:1-20	25	Psalms	147:1-20
12	Luke	21:1-38	26	Psalms	148:1-14	26	Psalms	148:1-14
13	Luke	22:1-38	27	Amos	5:1-24	27	Amos	5:1-24
14	Luke	22:39-71	28	Amos	6:1-11	28	Amos	6:1-11
			29	Amos	7:1-17	29	Amos	7:1-17
			30	Amos	8:1-14	30	Amos	8:1-14
			31	Amos	9:1-15	31	Amos	9:1-15
1957			SEPTEMBER			1957		
Day	Book	Chapter	Day	Book	Chapter	Day	Book	Chapter
1	Isaiah	12:1-6	8	Jeremiah	23:16-32	8	Jeremiah	23:16-32
2	Deuteronomy	8:1-20	9	Daniel	1:1-21	9	Daniel	1:1-21
3	Ecclesiastes	5:9-20	10	Daniel	2:1-30	10	Daniel	2:1-30
4	1 Kings	3:1-28	11	Daniel	3:1-18	11	Daniel	3:1-18
5	Jeremiah	2:1-13	12	Daniel	3:19-30	12	Daniel	3:19-30
6	Jeremiah	7:1-28	13	Daniel	5:1-31	13	Daniel	5:1-31
7	Jeremiah	18:1-10	14	Daniel	6:1-28	14	Daniel	6:1-28

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